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A

Treatise

ON THE

FAITH AND PRACTICE

OF THE

FREEWILL BAPTISTS,

WRITTEN UNDER THE DIRECTION OF THEIR

GENERAL CONFERENCE.

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PREFACE.

In the General Conference of 1832, it was "agreed, that the exigency of the times renders it necessary that we publish a Treatise, embracing all the leading points of the doctrine and practice of the Freewill Baptists, giving our Scriptural reasons therefor." Accordingly, a work was prepared, submitted to the Conference held the next year, and issued in 1834, under the direction of the Publishing Committee and Book Agent, viz.: Samuel B. Dyer, Arthur Caverno, Silas Curtis, William Burr, Dan'l P. Cilley, David Marks; bearing the names also of the following Committee of Revision, chosen by the General Conference: John Buzzell, Henry Hobbs, Enoch Place, Joseph White, Hosea Quinby.

At the session of Conference held in 1847, a committee was appointed to revise the usages of the denomination; and the Treatise containing

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such revised usages was published by them in 1848, the object being, as stated in the preface, to make it "not only an exponent of the practices of our beloved connection to those who are not personally acquainted with them, but also a convenient text book for the church member, and a manual for the clerks of churches, Quarterly Meetings, and Yearly Meetings." Several editions of the Treatise thus authorized have since been published.

The following work has been prepared by the undersigned committee, under the direction of the General Conferences of 1865 and 1868. It is mainly a revision of the previous Treatise, with such alterations and additions as were deemed necessary to make it expressive of the sentiments and usages of the denomination. While we acknowledge the Scriptures as our only infallible rule of faith and practice, we need such a manual as this for convenient reference, to be widely diffused and carefully studied by our ministry and membership.

The Freewill Baptist denomination, founded under God by Benjamin Randall, in 1780, now

embraces, according to the *Register* for 1869, 29 Yearly Meetings, 150 Quarterly Meetings, 1,248 ordained and licensed preachers, and 63,543 members.

HOSEA QUINBY,
EDMUND B. FAIRFIELD,
ALBANUS K. MOULTON,
JOHN J. BUTLER,
GEORGE H. BALL,
JAMES CALDER,
OREN B. CHENEY,
EBENEZER KNOWLTON,
LEVI B. TASKER,
JOHN L. SINCLAIR,
THEODORE STEVENS,

Committee of Revision.

Dover, N. H., Jan. 1, 1869.

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TREATISE.

CHAPTER I.

The Holy Scriptures.

These are the Old and New Testaments: they were written by holy men, inspired by the Holy Spirit, and contain God's revealed will to man. They are a sufficient and infallible guide in religious faith and practice.

CHAPTER II.

Being and Attributes of God.

The Scriptures teach that there is only one true and living God,[1] who is a Spirit,[2] self-ex-

[1] Deut. 6: 4,—The LORD our God is one LORD. 1 Cor. 8: 4,—There is none other God but one. Jer. 10: 10,—But the Lord is the true God, he is the living God. John 7: 28; 2 Cor. 1: 18; 1 John 5: 20; 1 Tim. 6: 17.

[2] John 4: 24,—God is a Spirit. 2 Cor. 3: 17.

istent,[1] eternal,[2] immutable,[3] omnipresent,[4] omniscient,[5] omnipotent,[6] independent,[7] good,[8] wise,[9] holy,[10] just,[11] and merciful;[12] the Cre-

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[1] Ex. 3: 14,—And God said unto Moses, I AM THAT I AM. Psa. 83: 18; John 5: 26; Rev. 1: 4.

[2] Psa. 90: 2,—From everlasting to everlasting, thou art God. Deut. 33: 27; Isa. 57: 15; Rom. 1: 20; 1 Tim. 1: 17.

[3] Mal. 3: 6.—For I am the LORD, I change not. Num. 23: 19; James 1: 17.

[4] 1 Kings 8: 27,—But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens can not contain thee. Jer. 23: 24; Psa. 139: 7–10; Isa. 57: 15; Acts 17: 24.

[5] Acts 15: 18,—Known unto God are all his works from the beginning of the world. 1 Chron. 28: 9; Psa. 94: 910; Acts 1: 24.

[6] Rev. 19: 6,—The Lord God omnipotent reigneth. Job 42: 2; Psa. 135: 6; Matt. 19: 26; Mark 14: 36; Luke 18: 27.

[7] Eph. 4: 6,—One God and Father of all, who is above all. Job 9: 12; Isa. 14: 13, 14; Dan. 4: 35; Rom. 11: 33–36.

[8] Psa. 119: 68,—Thou art good, and doest good. Psa. 25: 8; 106: 1; 145: 9; Matt. 19: 17.

[9] Rom. 16: 27,—To God only wise, be glory through Jesus Christ forever. Dan. 2: 20; 1 Tim. 1: 17; Jude 25.

[10] Lev. 19: 2,—I the LORD your God am holy. Job 6: 10.

[11] Deut. 32: 4,—Just and right is he. Psa. 92: 15; 119: 137; Zeph. 3: 5.

[12] Eph. 2: 4,—God who is rich in mercy. Ex. 34: 6; Neh. 9: 17; Psa. 100: 5.

ator,[1] Preserver,[2] and Governor[3] of the universe; the Redeemer,[4] Saviour,[5] Sanctifier,[6] and Judge,[7] of men; and the only proper object of Divine worship.[8]

The mode of his existence, however, is a subject far above the understanding of man[9] — finite beings can not comprehend him.[10] There is nothing in the universe that can justly represent him, for there is none like him.[11] He

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1 Gen. 1: 1, — In the beginning God created the heaven and the earth. Ex. 20: 11; Psa. 33: 6, 9; Col. 1: 16; Heb. 11: 3.

2 Neh. 9: 6, — Thou preservest them all. Job 7: 20; Col. 1: 17; Heb. 1: 3.

3 Psa. 47: 7, — God is the king of all the earth. 2 Chron. 20: 6; Psa. 95: 3.

4 Isa. 47: 4, — As for our Redeemer, the Lord of Hosts is his name. Psa. 78: 35; Prov. 23: 11; Isa. 41: 14; 59: 20; Jer. 50: 34.

5 Isa. 45: 21, — A just God and a Saviour. Isa. 43: 3, 11; 49: 26.

6 Ex. 31: 13, — I am the Lord that doth sanctify you. 1 Thess. 5: 23; Jude 1.

7 Heb. 12: 23, — God the Judge of all. Gen. 18: 25; Psa. 50: 6; 2 Tim. 4: 8.

8 Ex. 34: 14, — Thou shalt worship no other god. Ex. 20: 4, 5; Matt. 4: 10; Rev. 19: 10.

9 Job 11: 7, — Canst thou by searching find out God? Isa. 40: 28.

10 Rom. 11: 33, — How unsearchable are his judgments, and his ways past finding out! Job 26: 14.

11 Ex. 9: 14, — There is none other like me in all the earth. Ex. 8: 10; 1 Chron. 17: 20.

is the fountain of all perfection and happiness. He is glorified by the whole inanimate creation, and is worthy to be loved and served by all intelligences.[1]

CHAPTER III.

Divine Government and Providence.

1. God exercises a providential care and superintendence over all his creatures,[2] and governs the world in wisdom and mercy, according to the testimony of his Word.[3]

2. God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of his responsibility.[4]

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[1] Psa. 19: 1, 2, — The heavens declare the glory of God; and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. Psa. 145: 10, — All thy works shall praise thee. Psa. 150: 6, — Let every thing that hath breath praise the LORD.

[2] Acts 17: 28, — In him we live, and move, and have our being. Matt. 10: 30, — The very hairs of your head are all numbered. Psa. 104: 13, 14; Job 14: 5; Eph. 1: 11.

[3] Psa. 22: 28, — For the kingdom is the Lord's; and he is the governor among the nations. Psa. 97: 2, — Righteousness and judgment are the habitation of his throne. Isa. 33: 22; Ex. 34: 6; Job 36: 5.

[4] Deut. 30: 19, — I have set before you life and death,

3. All events are present with God from everlasting to everlasting; but his knowledge of them does not in any sense cause them, nor does he decree all events which he knows will occur.[1]

CHAPTER IV.

Creation, Primitive State of Man, and his Fall.

SECTION I. — CREATION.

1. *Of the world.* God created the world, and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.[2]

2. *Of the angels.* The angels were created

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blessing and cursing: therefore choose life, that both thou and thy seed may live. Isa. 1: 18–20; John 5: 40; Rom. 2: 14, 15; Prov. 1: 24–28.

[1] Ezek. 33: 11, — As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Acts 15: 18; 1 Sam. 2: 30; Ezek. 18: 20, 25, 31; Jer. 44: 4.

[2] Rev. 4: 11, — Thou hast created all things, and for thy pleasure they are and were created. Isa. 43: 7. 1 Tim. 6: 17, — The living God, who giveth us richly all things to enjoy.

by God[1] to glorify him[2] and obey his commandments.[3] Those who have kept their first estate, he employs in ministering blessings to the heirs of salvation,[4] and in executing his judgments upon the world.[5]

3. *Of man.* God created man, consisting of a material body and a thinking, rational soul.[6] He was made in the image of God, to glorify his Maker.[7]

SECTION II. — PRIMITIVE STATE OF MAN, AND HIS FALL.

Our first parents, in their original state of probation, were upright. They naturally preferred

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[1] Col. 1: 16, — For by him were all things created that are in heaven, and that are in earth, visible and invisible.

[2] Rev. 7: 11, — And all the angels stood round about . . . and fell before the throne on their faces, and worshiped God.

[3] Psa. 103: 20, — Bless the Lord, ye his angels, . . . that do his commandments.

[4] Heb. 1: 14, — Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Jude 6.

[5] 2 Sam. 24: 16, — The angel stretched out his hand upon Jerusalem to destroy it. Rev. 16: 1.

[6] Gen. 2: 7, — And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

[7] Gen. 1: 27, — So God created man in his own image; in the image of God created he him. 1 Cor. 6: 20.

and desired to obey their Creator, and had no preference or desire to transgress his will,[1] till they were influenced and inclined by the tempter to disobey God's commands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so far different from that of Adam, that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil.[2] Hence, none, by virtue of any natural goodness and mere work of their own, can become the children of God;[3] but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience

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1 Eccles. 7: 29, — God hath made man upright. Eph. 4: 24; Col. 3: 10.

2 Psa. 51: 5, — Behold, I was shapen in iniquity; and in sin did my mother conceive me. Rom. 8: 7, — The carnal mind is enmity against God. Eph. 2: 3, — And were by nature the children of wrath, even as others. Psa. 58: 3; Gen. 8: 21; John 3: 6; Gal. 5: 19–21; Rom. 5: 12.

3 John 6: 44, — No man can come to me, except the Father which hath sent me, draw him. 1 Cor. 2: 14, — The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them.

through the operation of the Spirit;[1] both of which are freely provided for every descendant of Adam.[2]

CHAPTER V.

Of Christ.

SECTION I.

JESUS CHRIST, the Son of God, possesses all divine perfections. As he and the Father are one, he, in his divine nature, filled all the offices and performed the works of God to his creatures, that have been the subjects of revelations to us. As man, he performed all the duties toward God that we are required to perform, repentance of sin excepted.

His divinity is proved from his titles, his attributes, and his works.

1. *His titles.* The Bible ascribes to Christ

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[1] John 3 : 3,—Except a man be born again, he can not see the kingdom of God. John 3 : 5; 1 : 13; Heb. 12 : 14,—And holiness, without which no man shall see the Lord. Col. 1 : 14; Titus 3 : 5.

[2] See Atonement.

the titles of Saviour,[1] Jehovah,[2] Lord of Hosts,[3] the first and the last,[4] God,[5] true God,[6] great God,[7] God over all,[8] Mighty God, and the everlasting Father.[9]

2. *His attributes.* He is eternal,[10] unchange-

[1] Isa. 45: 21, — There is no God else beside me; a just God and a Saviour; there is none beside me. Isa. 43: 10, 11, — Beside me there is no Saviour. John 4: 42, — This is indeed the Christ, the Saviour of the world. Phil. 3: 20; 2 Tim. 1: 10; Titus 2: 13.

[2] Psa. 83: 18, — Whose name alone is JEHOVAH. Isa. 40: 3, — The voice of him that crieth in the wilderness, Prepare ye the way of the LORD [*Jehovah*]. Luke 1: 76.

[3] Isa. 8: 13, 14, — Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel. 1 Peter 2: 4-6; Isa. 6: 5; John 12: 41.

[4] Rev. 22: 13, — I am Alpha and Omega, the beginning and the end, the first and the last. Isa. 44: 6; Rev. 1: 1, 11.

[5] 1 Tim. 3: 16, — God was manifest in the flesh. 1 John 3: 16; John 1: 1; Heb. 1: 8; John 20: 28, 29.

[6] 1 John 5: 20, — We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.

[7] Titus 2: 13, — Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

[8] Rom. 9: 5, — Of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.

[9] Isa. 9: 6, — For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

[10] Col. 1: 17, — And he is before all things. Mich. 5: 2; Heb. 1: 8.

able,[1] omnipresent,[2] omniscient,[3] omnipotent,[4] holy,[5] and is entitled to Divine worship.[6]

3. *His works.* By Christ the world was created;[7] he preserves[8] and governs[9] it; he has provided redemption for all men,[10] and he will be their final judge.[11]

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[1] Heb. 13: 8, — Jesus Christ, the same yesterday, and today, and forever. Heb. 1: 12.

[2] John 3: 13, — No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. Matt. 18: 20; 28: 20; Eph. 1; 23.

[3] John 16: 30, — Thou knowest all things. John 2: 24, 25; 21: 17; Rev. 2: 23.

[4] Col. 2: 8, 10, — Christ . . . is the head of all principality and power. Matt. 28: 18; Heb. 1: 3; Rev. 1: 8.

[5] Acts 3: 14, — But ye denied the Holy One. Luke 1: 35; Heb. 7. 26; Rev. 3: 7.

[6] Heb. 1: 6, — Let all the angels of God worship him. John 5: 23, — That all men should honor the Son, even as they honor the Father. Phil. 2: 10, 11; Matt. 28: 9; Luke 24: 52.

[7] Heb. 1: 8, 10, — Unto the Son he saith, ... Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. John 1: 3, 10, — All things were made by him. The world was made by him. Col. 1: 16.

[8] Heb. 1: 3, — Upholding all things by the word of his power. Col. 1: 17.

[9] Isa. 9: 6, — The government shall be upon his shoulder. 1 Peter, 3: 22; Eph. 1: 21.

[10] Eph. 1: 7, — In whom we have redemption through his blood, the forgiveness of sins. Heb. 9: 12; Gal. 3: 13; Isa. 44: 6; 1 Peter 1: 18, 19; Rev. 5: 9.

[11] 2 Tim. 4: 1, — The Lord Jesus Christ, who shall judge the quick and the dead. Matt. 25: 31-46; John 5: 22.

SECTION II. — THE INCARNATION OF CHRIST.

The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in being united with human nature, and becoming like us, pollution and sin excepted.[1] In this state, as a subject of the law, he was liable to the infirmities of our nature;[2] was tempted as we are;[3] but lived our example,[4] and rendered perfect obedience to the Divine requirements.[5] As Christ was made of the seed of David according to the flesh, he is called "The Son of Man;"[6] and as the Divine existence is

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[1] John 1: 14, — And the Word was made flesh, and dwelt among us. Phil. 2: 6, 7, — Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. 2 Cor. 8: 9; Heb. 4: 15.

[2] Heb. 2: 17, — Wherefore, in all things, it behooved him to be made like unto his brethren. Matt. 8: 17; 4: 2; 8: 24; John 11: 33, 35; 19: 28; Isa. 53: 3; Luke 22: 44.

[3] Heb. 4: 15, — Was in all points tempted like as we are. Matt. 4: 1–11.

[4] 1 Peter 2: 21, — Leaving us an example, that ye should follow his steps. John 13: 15; 1 John 2: 6.

[5] Isa. 42: 21, — He will magnify the law, and make it honorable. Matt. 5: 17: 3: 15; Gal. 4: 4.

[6] Luke 19: 10, — For the Son of man is come to seek and to save that which was lost.

the fountain from which he proceeded, and was the only agency by which he was begotten,[1] he is called "the Son of God;"[2] being the only begotten of the Father,[3] and the only incarnation of the Divine Being.

CHAPTER VI.

The Holy Spirit.

1. The Scriptures ascribe to the Holy Spirit the acts and attributes of an intelligent being. He is said to guide,[4] to know,[5] to move,[6] to give information,[7] to command,[8] to forbid,[9] to send

[1] John 16: 27, — I came out from God. Matt. 1: 18, 20.

[2] Luke 1: 35, — That holy thing which shall be born of thee, shall be called the Son of God. Mark 1: 1; John 1: 34; 20: 31.

[3] John 3: 16, — God so loved the world that he gave his only begotten Son. John 1: 18.

[4] John 16: 13, — Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.

[5] 1 Cor. 2: 11, — Even so the things of God knoweth no man, but the Spirit of God.

[6] Gen. 1: 2, — And the Spirit of God moved upon the face of the waters. Acts 8: 39.

[7] Acts 10: 19, — While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 1 Cor. 2: 13; Acts 21: 11; John 14: 26.

[8] Acts 13: 2, — The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

[9] Acts 16: 6, — And were forbidden of the Holy Ghost to preach the word in Asia.

forth,[1] to reprove,[2] and to be sinned against.[3]

2. The attributes of God are ascribed to the Holy Spirit; such as eternity,[4] omnipresence,[5] omniscience,[6] goodness,[7] and truth.[8]

3. The works of God are ascribed to the Holy Spirit; creation,[9] inspiration,[10] giving of life,[11] and sanctification.[12]

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[1] Acts 13: 4, — So they, being sent forth by the Holy Ghost, departed unto Seleucia.

[2] John 16: 8, — And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Gen. 6: 3.

[3] Mark 3: 29, — But he that shall blaspheme against the Holy Ghost, hath never forgiveness. Isa. 63: 10; Acts 7: 51; Eph. 4: 30.

[4] Heb. 9: 14, — Who through the eternal Spirit offered himself without spot to God.

[5] Psa. 139: 7, — Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

[6] 1 Cor. 2: 10, — The Spirit searcheth all things, yea, the deep things of God.

[7] Neh. 9: 20, — Thou gavest also thy good Spirit to instruct them. Psa. 143: 10.

[8] John 14: 17, — Even the Spirit of truth.

[9] Job 33: 4, — The Spirit of God hath made me. Job 26: 13; Psa. 104: 30.

[10] 2 Peter 1: 21, — Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

[11] 1 Peter 3: 18, — Quickened by the Spirit. Rom. 8: 11.

[12] 1 Cor. 6: 11, — But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

4. The same acts which in one part of the Bible are attributed to the Holy Spirit, are in other parts said to be performed by God.[1]

5. The apostles assert that the Holy Spirit is Lord and God.[2]

From the foregoing, the conclusion is, that the Holy Spirit is in reality God, and one with the Father in all divine perfections. It has also been shown that Jesus Christ is God — one with the Father. Then these three, the Father, Son, and Holy Spirit, are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost, are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles,[3] which are acts of the highest religious worship.

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[1] Isa. 6: 8, 9, — I heard the voice of the Lord. And he said, Go, and tell this people, Hear ye, indeed, but understand not. Acts 28: 25, 26, — Well spake the Holy Ghost . . . Go unto this people, and say, Hearing ye shall hear, and shall not understand. Compare John 3: 16, with Matt. 1: 18.

[2] 2 Cor. 3: 17, — Now the Lord is that Spirit. Acts 5: 3, 4, — Why hath Satan filled thine heart to lie to the Holy Ghost . . . Thou hast not lied unto men, but unto God.

[3] Matt. 28: 19, — Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13: 14, — The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 1 Peter 1: 2.

CHAPTER VII.

The Atonement and Mediation of Christ.

1. *The atonement.* As sin can not be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave himself a sacrifice for the sins of the world,[1] and thus made salvation possible for all men.[2] He died for us, suffering in our stead, to make known the righteousness of God, that he might be just in justifying sinners who believe in his Son.[3] Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next by all

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[1] 1 John 2: 2,—And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Isa. 53: 5; 10: 11; Rom. 4: 25; Matt. 20: 28; 1 Peter 3: 18; John 1: 29; Heb. 9: 26; Rom. 5: 6, 8.

[2] Titus 2: 11,—For the grace of God that bringeth salvation has appeared to all men. Heb. 2: 9,—That he by the grace of God should taste death for every man. 1 Tim. 2: 6; Isa. 45: 22; 2 Peter 3: 9; 2 Cor. 5: 14, 15; 1 Tim. 4: 10.

[3] Rom. 3: 25, 26,—Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Rom. 5: 9, 18; Matt. 26: 28; Eph. 1: 7; Rev. 5: 9; 1 Peter 2: 24.

who do not in this life refuse obedience to the known requirements of God.[1] The atonement of sin was necessary.[2] For present and future obedience can no more blot out our past sins, than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of his law, it would follow that transgression might go on with impunity; government would be abrogated, and the obligation of obedience to God would be, in effect, removed.

2. *Mediation of Christ.* Our Lord not only died for our sins, but he arose for our justification,[3] and ascended to heaven,[4] where, as Mediator between God and man, he will make intercession for men till the final judgment.[5]

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[1] Rom. 5: 18, — Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom. 8: 1, — There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Mark 16: 15; Rom. 2: 14, 15.

[2] Heb. 9: 22, — Without shedding of blood is no remission. Eph. 1: 7, — In whom we have redemption through his blood, the forgiveness of sins. Rom. 5: 19.

[3] Rom. 4: 25, — Who was delivered for our offences, and was raised again for our justification. 1 Cor. 15: 17.

[4] Acts 1: 11, — This same Jesus, which is taken up from you into heaven. Mark 16: 19.

[5] Heb. 7: 25, — He ever liveth to make intercession for

CHAPTER VIII.

The Gospel Call.

The call of the Gospel is co-extensive with the atonement to all men,[1] both by the world and the strivings of the Spirit;[2] so that salvation is rendered equally possible to all;[3] and if any fail of eternal life, the fault is wholly their own.[4]

CHAPTER IX.

Repentance.

The repentance which the Gospel requires includes a deep conviction, a penitential sorrow,

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them. Rom. 8: 34; Heb. 9: 24; 1 Tim. 2: 5; 1 Cor. 15: 24.

[1] Mark 16: 15, — Go ye into all the world, and preach the gospel to every creature. Isa. 45: 22, — Look unto me, and be ye saved, all the ends of the earth. Prov. 8: 4; Isa. 55: 1; Rev. 22: 17.

[2] Joel 2: 28, — I will pour out my Spirit upon all flesh. John 16: 8; John 1: 9; Isa. 55: 11; Luke 2: 10.

[3] 1 Tim. 2: 4, — Who will have all men to be saved, and come unto the knowledge of the truth. Acts 10: 34, — God is no respecter of persons. Ezek. 33: 11; 2 Pet. 3: 9.

[4] Hos. 13: 9, — O Israel, thou hast destroyed thyself. Prov. 1: 24-31; Isa. 65: 12; Jer. 7: 13, 14; Zech. 7: 11, 13; John 5: 40, — And ye will not come to me, that ye might have life. Matt. 23: 37.

an open confession, a decided hatred and an entire forsaking of all sin.[1] This repentance God has enjoined on all men; and without it in this life the sinner must perish eternally.[2]

CHAPTER X.

Faith.

Saving faith is an assent of the mind to the fundamental truths of revelation;[3] an acceptance of the Gospel, through the influence of the

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[1] 2 Cor. 7: 10, — For godly sorrow worketh repentance to salvation not to be repented of. Psa. 51: 17; Prov. 28: 13, — He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy. Psa. 32: 3, 5; Ezek. 36: 31, — Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Psa. 51: 3, 4; Ezek. 18: 30, — Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

[2] Acts 17: 30, — But now commandeth all men everywhere to repent. Luke 13: 5, — But, except ye repent, ye shall all likewise perish. Acts 3: 19.

[3] Heb. 11: 6, — He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 1, — Faith is the substance of things hoped for, the evidence of things not seen. John 5: 46, 47; Rom. 10: 9.

Holy Spirit;[1] and a firm confidence and trust in Christ.[2] The fruit of faith is obedience to the Gospel.[3] The power to believe is the gift of God;[4] but believing is an act of the creature, which is required as a condition of pardon, and without which the sinner can not obtain salvation.[5] All men are required to believe in Christ; and those who yield obedience to this requirement become the children of God by faith.[6]

CHAPTER XI.

Regeneration.

As man is a fallen and sinful being, he must

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[1] Rom. 10: 10,—With the heart man believeth unto righteousness. Gal. 5: 22,—But the fruit of the Spirit is . . . faith. 1 Cor. 12: 8, 9.

[2] Acts 16: 31,—Believe on the Lord Jesus Christ, and thou shalt be saved. John 3: 16; Rom. 4: 20-22; Eph. 3: 12. Mark 16:16

[3] James 2: 17,—Faith, if it hath not works, is dead, being alone. Gal. 5: 6; 1 Tim. 1; 5.

[4] Phil. 1: 29,—Unto you it is given in the behalf of Christ, . . . to believe on him. 2 Pet. 1: 1; Eph. 2: 8.

[5] John 3: 36,—He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Mark 16: 16; John 8: 21, 24; Heb. 11: 6.

[6] John 1: 7,—That all men through him might believe.

be regenerated, in order to obtain salvation.[1] This change is an instantaneous renewal of the heart by the Holy Spirit,[2] whereby the penitent sinner receives new life, becomes a child of God,[3] and disposed to serve him.[4] This is called, in Scripture, being born again — born of the Spirit,[5] being quickened,[6] passing from death unto life,[7] and a partaking of the divine nature.[8]

Gal. 3: 26, — Ye are all the children of God by faith in Christ Jesus. Acts 10: 43; Rom. 5: 1; John 3: 15.

[1] John 3: 3, — Except a man be born again, he can not see the kingdom of God. Heb. 12: 14; Rev. 21: 27; Gal 5: 19–21.

[2] John 3: 5, — Except a man be born . . . of the Spirit, he can not enter into the kingdom of God. John 1: 13; Ezek. 36: 26, 27; Titus 3: 5; Eph. 2: 10.

[3] Rom. 8: 16, — The Spirit itself beareth witness with our spirit, that we are the children of God. John 1: 12; 5: 25; James 1: 18; 2 Cor. 5: 17.

[4] Ezek. 11: 19, 20, — And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them. 1 Pet. 2: 5.

[5] John 3: 6, — That which is born of the Spirit is spirit. John 3: 5, 8; 1 John 4: 7; 5: 1.

[6] Eph. 2: 1, — You hath he quickened, who were dead in trespasses and sins. Psa. 119: 50, 93; Eph. 2: 5; Col. 2: 13.

[7] John 5: 24, — He that heareth my word, and believeth on him that sent me, . . . is passed from death unto life. 1 John 3: 14.

[8] 2 Peter 1: 4, — That by these ye might be partakers of the divine nature. Heb. 3: 14.

CHAPTER XII.

Justification and Sanctification.

1. *Justification.* Personal justification implies that the person justified has been guilty before God; and, in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and absolved from the guilt of sin, and restored to the divine favor.[1] Though Christ's atonement is the foundation of the sinner's redemption, yet, without repentance and faith, it can never give him justification and peace with God.[2]

2. *Sanctification* is a work of God's grace, by which the soul is cleansed from all sin, and wholly consecrated to Christ.[3] It commences

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[1] Rom. 5: 1,—Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5: 16,—The free gift is of many offences unto justification. Acts 13: 39; Isa. 53: 11.

[2] Acts 3: 19,—Repent ye, therefore, and be converted, that your sins may be blotted out. Heb. 4: 2; 11: 6; Rom. 9: 31, 32; Acts 13: 38, 39.

[3] 1 Cor. 6: 11,—And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Rom. 12: 1,—Present your bodies a living sacrifice, holy, acceptable unto God. 1 Thess. 4: 3; John 17: 17; Eph. 5: 26; 1 Cor. 6: 20.

at regeneration, and the Christian can and should abide in this state to the end of life, constantly growing in grace and in the knowledge of our Lord Jesus Christ.[1]

CHAPTER XIII.

Perseverance of the Saints.

There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved, through the power of divine grace which is pledged for their support;[2] but their

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[1] 1 Thess. 5: 23, — And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 2 Cor. 7: 1; 2 Peter 3: 18, — Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Heb. 6: 1; 1 John 5: 4; Col. 4: 12; Prov. 4: 18; 1 John 1: 7, 9; 1 Peter 1: 16; Gal. 2: 20.

[2] Rom. 8: 38, 39, — For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. 1 Cor. 10: 13, — God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 2 Cor. 12: 9, — My grace is sufficient for thee. Job. 17: 9; Matt. 16: 18; John 10: 27, 28; Phil. 1: 6.

future obedience and final salvation are neither determined nor certain, since through infirmity and manifold temptations they are in danger of falling: and they ought therefore to watch and pray, lest they make shipwreck of faith, and be lost.[1]

CHAPTER XIV.

The Sabbath.

This is one day in seven, which from the creation of the world God has set apart for sacred rest and holy service.[2] Under the former dispensation, the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath.[3] Under the Gospel, the

[1] 2 Chron. 15: 2, — The Lord is with you, while ye be with him: . . . but if ye forsake him, he will forsake you. 2 Peter 1: 10, — Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. Ezek. 33: 18. — When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. John 15: 6; 1 Cor. 10: 12; Heb. 6: 4-6; 12: 15; 1 Chron. 28: 9; Rev. 2: 4; 1 Tim. 1: 19; 2 Peter 2: 20, 21; 1 Cor. 9: 27; Matt. 24: 13.

[2] Gen. 2: 3. — God blessed the seventh day, and sanctified it. Mark 2: 27, — The Sabbath was made for man. Neh. 9: 14.

[3] Exod. 20: 8-11, — Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work;

first day of the week, in commemoration of the resurrection of Christ, and by authority of the apostles, is observed as the Christian Sabbath.[1] On this day all men are required to refrain from secular labor, and devote themselves to the worship and service of God.[2]

CHAPTER XV.

The Church.

A *Christian church* is an organized body of believers in Christ, who statedly assemble to

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but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

[1] Luke 24: 1–7, — Now upon the first day of the week, very early in the morning, they came unto the sepulchre . . . . He is not here, but is risen. Luke 24: 33–36; John 20: 19, 26; Acts 2: 1; 20: 7, — And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. 1 Cor. 16: 2; Rev. 1: 10; Psa. 118: 22–24.

[2] Isa. 58: 13, 14, — If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and

worship God, and who sustain the ordinances of the Gospel agreeably to his word.[1] In a more general sense, it is the whole body of Christians throughout the world, and none but the regenerate are its real members.[2] Believers are admitted to a particular church on their giving evidence of faith, being baptized, and receiving the hand of fellowship.[3]

CHAPTER XVI

The Gospel Ministry.

1. *Qualifications of ministers.* They must possess good natural and acquired abilities,[4]

shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord. Isa. 56: 2; Exod. 20: 8–11.

[1] 1 Cor. 1: 2, — Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. Acts 2: 41, 47; 20: 7; 1 Cor. 16: 1, 2; Rev. 1: 4.

[2] Eph. 5: 25, 27, — Christ also loved the church, and gave himself for it: . . . That he might present it to himself a glorious church. Eph. 1: 22, 23; 1 Cor. 12: 27, 28; Col. 1: 18, 24; 1 Peter 2: 5; John 18: 36; John 15: 2, 6.

[3] Acts 2: 41, — Then they that gladly received his word were baptized; and the same day were added unto them about three thousand souls. Acts 8: 12; Gal. 3: 27.

[4] 2 Tim. 2: 15, — Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly di-

deep and ardent piety,[1] be specially called of God to the work,[2] and ordained by the laying on of hands.[3]

2. *Duties of ministers.* These are, to preach the word,[4] administer the ordinances of the Gospel,[5] visit their people, and otherwise perform the work of faithful pastors.[6]

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viding the word of truth. 1 Tim. 4: 13-16, — Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . . Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. Titus 1: 9; 2: 7, 8; 2 Tim. 1: 7; 2: 2; 1 Tim. 3: 2-7.

[1] Psa. 50: 16, — But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? 2 Tim. 1: 8-11, 14; 2: 22; 3: 5; Titus 1: 5-9; 1 Cor. 2: 12-16.

[2] Acts 20: 28, — Take heed therefore unto yourselves, and to all the flock, . . . over which the Holy Ghost hath made you overseers. Heb. 5: 4; 1 Cor. 9: 16; Acts 13: 2.

[3] 1 Tim. 4: 14, — With the laying on of the hands of the presbytery. 2 Tim. 1: 6; Acts 13: 3.

[4] Mark 16: 15, — Go ye into all the world, and preach the Gospel to every creature. 2 Tim. 4: 2; 2 Cor. 4: 5; Ezek. 33: 7.

[5] Matt. 28: 19, — Teach all nations, baptizing them. Luke 22: 19, 20, — This do in remembrance of me. Acts 20: 11; 27: 35; 1 Cor. 11: 23-28; 10: 16.

[6] Heb. 13: 17, — They watch for your souls, as they that must give account. 1 Peter 5: 2, — Feed the flock of God which is among you, taking the oversight thereof. Acts 20: 28, 31; Jer. 3: 15.

CHAPTER XVII.

Ordinances of the Gospel.

1. *Christian baptism.* This is the immersion of believers in water, in the name of the Father, the Son, and the Holy Spirit,[1] in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day.[2]

2. *The Lord's Supper.* This is a commemoration of the death of Christ for our sins, in the use of *bread*, which he made the emblem of his broken body, and the *cup*, the emblem of his shed blood;[3] and by it the believer expresses

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[1] Matt. 28: 19, — Baptizing [Greek *immersing*] them in the name of the Father, and of the Son, and of the Holy Ghost. Col. 2: 12, — Buried with him in baptism, wherein also ye are risen with him. Acts 8: 36–39; Matt. 3: 16; Mark 1: 5; John 3: 23; Acts 16: 32–34; 2: 41.

[2] Rom. 6: 4, — Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Col. 3: 3; 2: 12; Titus 3: 5; Gal. 3: 27; 1 Cor. 15: 29.

[3] 1 Cor. 11: 23–26, — For I have received of the Lord that which also I delivered unto you. That the Lord Jesus,

his love for Christ, his faith and hope in him, and pledges to him perpetual fidelity.[1]

It is the privilege and duty of all who have spiritual union with Christ thus to commemorate his death; and no man has a right to forbid these tokens to the least of his disciples.[2]

CHAPTER XVIII.

Death, and the Intermediate State.

1. *Death.* As a result of sin, all mankind are subject to the death of the body.[3]

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the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Matt. 26: 26–28; Luke 22: 19, 20.

[1] 1 Cor. 10: 16,—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 10: 21; 11: 27–29.

[2] 1 Cor. 10: 17,—For we being many are one bread, and one body; for we are all partakers of that one bread. Matt. 26: 27,—Drink ye all of it. Rom. 14: 1, 10; 1 Cor. 12: 12–27; Acts 2: 42; 20: 7.

[3] Rom. 5: 12,—As by one man sin entered into the

2. *The intermediate state.* The soul does not die with the body; but immediately after death enters into a conscious state of happiness or misery, according to the moral character here possessed.[1]

CHAPTER XIX.

Second Coming of Christ.

The LORD JESUS, who ascended on high, and sits at the right hand of God, will come again, to close the Gospel dispensation, glorify his saints, and judge the world.[2]

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world, and death by sin; and so death passed upon all men, for that all have sinned. Heb. 9: 27, — It is appointed unto men once to die. 1 Cor. 15: 22; Psa. 89: 48; Eccles. 8: 8.

[1] Eccles. 12: 7, — Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Phil. 1: 23, — Having a desire to depart, and to be with Christ, which is far better. Luke 23: 43; Matt. 17: 3; 22: 31, 32; Acts 7: 59; Matt. 10: 28; 2 Cor. 5: 8; Luke 16: 22–26; Rev. 6: 9.

[2] Acts 1: 11, — This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Matt. 25: 31; 1 Cor. 15: 24–28; 1 Thess. 4: 15–17; 2 Thess. 1: 7–10; 2 Peter 3: 3–13; Matt. 24: 42, 44.

CHAPTER XX.

The Resurrection.

The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil, to the resurrection of damnation.[1]

CHAPTER XXI.

The General Judgment and Future Retributions.

1. *The general judgment.* There will be a general judgment, when time and man's probation will close forever.[2] Then all men will be judged according to their works.[3]

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[1] John 5: 28, 29, — The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Acts 24: 15; 1 Cor. 15: 22, 23; 2 Tim. 2: 18; Phil. 3: 21; 1 Cor. 15: 35-44; Dan. 12: 2.

[2] Acts 17: 31, — Because he hath appointed a day, in which he will judge the world in righteousness. 1 Cor. 15: 24; Rev. 10: 6; 22: 11; 2 Peter 3: 11, 12; Eccles. 9: 10.

[3] 2 Cor. 5: 10, — For we must all appear before the judgment seat of Christ; that every one may receive the things

2. *Future retributions.* Immediately after the general judgment, the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.[1]

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done in his body, according to that he hath done, whether it be good or bad. Eccles. 12: 14, — For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Matt. 12: 36; Rev. 20: 12; Rom. 2: 16.

[1] Matt. 25: 46, — And these shall go away into everlasting punishment; but the righteous into life eternal. 2 Thess. 1: 8–10, — Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints. Rom. 6: 23; 2 Peter 1: 11; Mark 3: 29; 9: 43, 44; Jude 7; Rev. 14: 11; 21: 7, 8, 27; Matt. 13: 41–43; Rom. 2: 6–10.

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OF THE

FREEWILL BAPTIST CONNECTION.

Revised

BY ORDER OF THE

TWENTIETH GENERAL CONFERENCE,

Assembled in October, 1868.

USAGES, ETC.

CHAPTER I.

The Church.

SECTION I. — ORGANIZATION.

When several believers wish to be organized into a church, they request a council of a Quarterly Meeting, which examines into the Christian character, doctrine, and fellowship of the applicants, and their ability to sustain a church. If the examination is satisfactory, the organization proceeds, as follows : —

1. The Bible is presented, as the only rule of faith and practice.
2. A church covenant is adopted.
3. A prayer of consecration is offered.
4. The hand of fellowship is given.

SECTION II.—OFFICERS OF THE CHURCH.

The church then proceeds to elect its officers, which are a clerk, a treasurer, a pastor, who acts as moderator in all church meetings, and a

board of deacons, who constitute, with the pastor, a committee to promote order, activity, attendance on the means of grace, benevolence, and efficient discipline in the church. Deacons should possess sound piety, good business capacity, and large benevolence; they hold office at the pleasure of the church, they assist at baptism and the Lord's Supper, have the care of the poor, and conduct religious meetings in the absence of the pastor.

SECTION III.—MEETINGS OF THE CHURCH.

1. These are for the public worship of God on the Lord's day, a monthly conference or covenant meeting, weekly meetings for prayer and exhortation, inquiry or class meetings, and business meetings.

2. The Lord's Supper should be observed monthly.

3. Local meetings and communion services may be established by vote of the church, in remote neighborhoods requiring such conveniences.

4. Every church should sustain a Sabbath school, where young and old engage in studying the Word of God. The officers of the Sabbath school should be acceptable to the church, and

generally members of it. All the various gifts in the church should be cultivated and encouraged.

5. Congregational singing is to be preferred, under the efficient direction of a choir or a leader, and should be encouraged.

6. Every church should provide for the support of its pastor, and other church expenses; each member contributing thereto according to his property and circumstances.

SECTION IV. — GOVERNMENT OF THE CHURCH.

1. The local church is an independent body, so far as it relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members.

2. Persons who give evidence of piety, and have been immersed by an authorized administrator, are received to membership by vote of the church. If objections are made, they should be stated to the officers of the church; and, if they judge them valid, the candidate should not be received.

3. Persons expelled from sister churches for any cause, or from any church for immorality, should not be received to fellowship, without first giving satisfaction to the church from which they are expelled.

4. The hand of fellowship is given by the pastor, or other minister, to all persons on their reception by the church.

5. Christians who have not been immersed may be received to the privileges of the church, excepting those of voting and holding office.

6. Letters of dismission and commendation are granted, by request, to members in good standing, by vote of the church, on their removal from the limits of the church to which they belong. These letters are valid for one year from their date.

7. Ministers are received and dismissed by letter as other members, except when they come from or go to other denominations; in which case a council of ministers should be called, to advise respecting the action.

8. It is the duty of the church to unite with some Quarterly Meeting, and represent itself regularly by delegates and letter.

9. No person shall be a delegate from a church or other body in our denomination, unless such person is a member of, and appointed by, the church or other body which he claims to represent.

SECTION V. — DISCIPLINE OF THE CHURCH.

1. In cases of offense not publicly known, it

is the duty of the aggrieved party to pursue the directions given in Matt. 18 : 15–17.

2. When a member commits a public transgression, — openly reproaches the cause of religion, violates his covenant obligations, — or when there are reports publicly circulated unfavorable to the Christian character of any member, the church to which such member belongs, through a committee or otherwise, immediately calls the offender to account, examines the nature of the offense, or inquires into the character of the report; and if such member, on being found guilty, does not give satisfactory evidence of true penitence, after suitable discipline, he is excluded from the church.

3. When a minority of a church are aggrieved with the action of the majority in a case of discipline or neglect of discipline, and request that a council be called, it should be granted, and both parties should abide by the decision.

4. When a member or officer of the church absents himself from the meetings of the church for a year or more, or casts his influence against it, he is guilty of a disciplinary offense.

5. When a minister becomes subject to discipline for immorality or heresy, he is in all cases entitled to be tried by a council of his peers

from the Quarterly Meeting; and their decision on the case should be accepted as final.

CHAPTER II.

The Ministry.

SECTION I. — RELATION TO THE CHURCH.

1. The pastor of each church is expected to become a member of the church of which he is pastor, unless he should have the pastoral charge of more than one church at the same time; in which case he should be a member of one of these churches. Evangelists are ministers without pastoral charge, and should be members of some church.

2. When a church obtains evidence that one of its members is called of God to preach the Gospel, it requests the Quarterly Meeting to examine him in relation to his piety, qualifications, call to the ministry, and, if they judge expedient, to give him a license to preach. This license is usually given for one year, and may be subsequently renewed.

3. A church desiring the ordination of one of its members who has been previously

licensed, requests a council from the Quarterly Meeting. The council, on gaining evidence that his qualifications are such as the Scriptures require for the work of the ministry, ordain him by the laying on of hands, prayer, a charge, the right hand of fellowship, and a sermon.

4. The installation of a minister as pastor of a church is performed by a similar council, after examination of the minister and church, by prayer, and charge to the pastor-elect and the church. A sermon is usually preached on the occasion. The pastoral relation should not be dissolved except by advice of the mission committee of the Quarterly Meeting, or of a council from the Quarterly or Yearly Meeting.

5. When a minister of another denomination wishes to unite with the Freewill Baptists, he makes his request to a church. If the church, on examination, is satisfied, it calls a council of ministers to sit with it for further examination; and, if he is approved by the council, he is admitted as a member of the church, and joins the ministers' conference.

6. When a minister in good standing requests a letter to unite with another denomination, the church calls a council of ministers, who, in the presence of the church, inquire into the reasons of his request; and, in case it ap-

pears that his Christian character is good, and his doctrine is not heretical, a letter of dismission and commendation is given him.

7. Every pastor is entitled to a reasonable and suitable compensation from the church to which he ministers; and therefore should not be embarrassed with any worldly calling, but, so far as possible, give himself wholly to the work of the Gospel.

SECTION II. — MINISTERS' CONFERENCES.

These conferences are composed of ministers in the same Quarterly or Yearly Meeting, who associate for mutual benefit, and the interests of Zion. These meetings are held quarterly or annually, as the case may be.

Every minister in good standing in the denomination should connect himself with the ministers' conference of his Quarterly or Yearly meeting, and take a letter of dismission and commendation on removing from its limits; as he can not unite with another conference until regularly dismissed from the one with which he was previously connected.

1. The subjects which are generally discussed in these conferences are as follows: —

(1) The best methods of promoting the interests of pure religion.

(2) The evils which exist among us, and how they should be removed.

(3) The unity of the ministry in doctrine and discipline.

(4) The state of Christian fellowship in the ministry.

(5) The manner and the places in which the ministry may best employ their time and devote their services.

(6) The meaning of certain passages of Scripture.

2. The members of these conferences consider themselves under each other's particular care, and that it is their duty to watch over, admonish, rebuke, and exhort one another, with all long-suffering and diligence.

3. At every session of his conference, each minister is required to report himself either in person or by letter.

4. At each session the conference examines the character, union, and efficiency of its members; and if at any time the conference ascertains a case of immoral conduct, or heresy of sentiment, in any one of them, it proceeds to investigate it; and its decision shall be final so far as it respects his relation to the conference and the ministry.

5. These conferences are governed by such

constitution and by-laws as the members are disposed to adopt, not repugnant to the general polity of the Freewill Baptist denomination.

CHAPTER III.

Quarterly Meetings.

SECTION I. — ORGANIZATION.

When two or more churches, not within the limits of a Quarterly Meeting, desire to associate in connection with the Freewill Baptist denomination, they may make application in writing to a Quarterly or Yearly Meeting, for a council to meet with delegates from these churches, to consult upon the expediency of organizing a Quarterly Meeting. The council make a faithful examination in regard to the order, sentiments, practice, fellowship, and ability of these churches. If the examination prove satisfactory, and the council are of the opinion that it will be for the interest of the cause of Christ to form these churches into a Quarterly Meeting, they proceed to organize, as follows: —

1. A constitution for the government and regulation of the Quarterly Meeting is prepared, presented, and adopted by the delegates in behalf of the churches which they represent.

2. The delegates then arise and unite hands, and agree in behalf of the churches to associate as a Quarterly Meeting for their mutual benefit, covenanting to govern themselves in all things agreeably to the Holy Scriptures.

3. One of the council then gives them the right hand of fellowship, acknowledging them as a Quarterly Meeting, properly constituted according to the usages of the Freewill Baptist denomination.

4. A consecrating prayer is then offered, and a song of praise to the great Head of the Church.

5. The Quarterly Meeting then proceeds to the choice of the officers which are specified in the constitution, — the chairman of the council presiding until the officers are chosen.

6. By a vote of the Quarterly Meeting, the clerk is instructed to prepare a written request for admission to membership into some Yearly Meeting in the Freewill Baptist connection; and delegates are chosen to present the epistle to the Yearly Meeting.

SECTION II. — BUSINESS OF THE QUARTERLY MEETING.

1. The sessions of the Quarterly Meeting are conducted in the following order: —

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(1) The clerk calls the conference to order.

(2) Ascertains who are delegates.

(3) The clerk calls for a nomination for moderator. Should more than one be nominated, the nominees are voted for by a show of hands in the order in which they were named; and the person receiving the highest number of votes is declared duly elected.

(4) Devotional exercises, consisting of reading a portion of Scripture, singing, and prayer.

(5) Reading the constitution and by-laws of the Quarterly Meeting.

(6) Assistant officers are appointed, if required.

(7) Corresponding messengers and visiting brethren are invited by the moderator to seats as advisory members.

(8) The following committees are appointed by the moderator, unless otherwise ordered: —

(*a*) Committee on business.

(*b*) Committee to supply the pulpit.

(*c*) Committee on next session of the Quarterly Meeting.

(*d*) Special committees, when called for.

(9) Reading of letters, and reception of verbal reports from the churches.

At the close of the report from each church,

the following questions are put to its delegates by the moderator, viz. : —

(*a*) Are the records of your church properly kept?

(*b*) Is the salary of your pastor fully and promptly paid?

(*c*) Have you taken weekly or monthly collections for missions during the past quarter?

(*d*) Does your church regularly observe the communion, and maintain conference and prayer meetings?

(10) Hearing reports from corresponding messengers appointed at the last session, and also correspondents from other religious bodies.

(11) Appointment of messengers to other bodies.

(12) Unfinished business from last session.

(13) Business presented in the letters.

(14) Reports of committees and councils.

(15) Near the close of each session, the clerk's record should be read for approval.

The conference is regarded as in session during all the meetings of business and worship throughout the entire term, and under the direction of the moderator; and the clerk should keep a record of all the meetings of *business* and *worship*.

2. At the session next preceding the session of the Yearly Meeting to which the Quarterly Meeting belongs, delegates are chosen to attend the Yearly Meeting; and a letter, containing the statistics of the Quarterly Meeting, written by the clerk, is forwarded by the delegates to the Yearly Meeting.

3. When a church in good standing requests a dismission, to unite with another Quarterly Meeting or with another evangelical denomination, a letter of dismission and recommendation is given. Also, when a number of churches in good standing wish to be organized into a new Quarterly Meeting, they are dismissed, as above.

But it is contrary to the usages of the denomination for any church to dissolve its connection with the Quarterly Meeting, or to disband without the consent of the Quarterly Meeting.

A Quarterly Meeting should not receive a church rejected by another Quarterly Meeting, without reconciliation.

4. *Mission Committee.* The Quarterly Meeting, in all cases, should have a mission committee of three. The first member of the committee shall serve one year, the second two years, and the third three years, and the vacancies thus made shall be supplied annually; va-

cancies that occur by death, removal, or otherwise, may be filled to serve the remnant of the term. It is the special duty of this committee to institute measures to provide aid for the feebler churches, and labor to promote the spiritual interests and general prosperity of the Quarterly Meeting. They shall attend to all calls for advice by pastors in relation to their field of labor, and any change they may contemplate affecting their usefulness. Churches may consult this committee in regard to the supply of a pastor, in respect to trials, or anything relating to their prosperity. In general, they are to hold themselves as responsible for the progress and efficiency of the Quarterly Meeting, as a pastor for his particular church. A full report of all their doings is made at each session of the Quarterly Meeting; and their acts and decisions become valid, when approved by the Quarterly Meeting.

SECTION III. — DISCIPLINE OF THE QUARTERLY MEETING.

1. A Quarterly Meeting can not deprive a church of its independent form of government, nor its right to discipline its own members, nor labor with individual members of churches as

such; but, as the church is a member of the Quarterly Meeting, it has the right to labor with the church as a body, in case of unscriptural or disorderly walk, and may determine whether the church is worthy of its fellowship, or not.

2. When a church neglects to report itself to the Quarterly Meeting for two or three terms in succession, the Quarterly Meeting inquires into the cause of the neglect; and, if satisfactory reasons are not given, the church is admonished.

3. When a church violates its covenant, becomes heretical, or corrupt in practice, the Quarterly Meeting, on being apprised of the fact, investigates the matter; and, after suitable labor, if unsuccessful, withdraws fellowship.

4. When a respectable minority of a Quarterly Meeting are grieved with the proceedings of the majority, it is their privilege to present the cause of their grief to the Yearly Meeting of which the Quarterly Meeting is a member, for redress.

CHAPTER IV.

Yearly Meetings.

SECTION I. — ORGANIZATION.

A Yearly Meeting is composed of two or more Quarterly Meetings, associated in the

same manner as the churches are in the formation of Quarterly Meetings. The method of organizing a Yearly Meeting is similar to that of organizing a Quarterly Meeting.

1. A council is called by the Quarterly Meetings which desire to unite in a Yearly Meeting. Delegates are chosen by the Quarterly Meetings to convene with the council. The council make a faithful examination in relation to the organization, condition, sentiments, order, and fellowship of the Quarterly Meetings. A constitution is read and adopted by the delegates present, on behalf of their respective Quarterly Meetings. One of the council gives the hand of fellowship to the delegates, thereby acknowledging the Quarterly Meetings which they represent to be duly organized into a Yearly Meeting. A consecrating prayer and a song of praise then follow.

2. The chairman of the council presiding, the conference then proceed to the choice of the officers specified in the constitution.

By vote of the Yearly Meeting, the clerk is instructed to prepare a written request to the General Conference for admission into that body, which is forwarded by the delegates of that Yearly Meeting to the next session of the General Conference.

SECTION II. — BUSINESS OF THE YEARLY MEETING.

1. The business of the Yearly Meeting is conducted in a similar way to that of the Quarterly Meeting. It is the duty of the Yearly Meeting to assist a Quarterly Meeting by council, committee, or advice, when requested so to do.

2. A Yearly Meeting committee should be appointed annually, to have charge of and direct missionary enterprises within the bounds of the Yearly Meeting, and under its direction.

3. At each session next preceding a session of the General Conference, delegates are chosen to represent the Yearly Meeting in said Conference. At this session, also, the clerk prepares a letter to the General Conference.

4. When a Quarterly Meeting in good standing requests a letter to join another Yearly Meeting, a letter of dismission is given. But it is contrary to the usages of the denomination for a Quarterly Meeting to dissolve its connection with the Yearly Meeting, without consent of said Yearly Meeting.

SECTION III. — DISCIPLINE OF THE YEARLY MEETING.

1. Every Yearly Meeting has the same right

to discipline the Quarterly Meetings of which it is composed, as a Quarterly Meeting has to discipline the churches which belong to it, and for the same reasons. The Yearly Meeting can not reverse the decisions of a Quarterly Meeting, nor labor with individual churches; but it can labor with the Quarterly Meeting as a body, in case the Quarterly Meeting pursues an unscriptural or disorderly course.

2. When a Quarterly Meeting neglects to report itself, or when it becomes heretical, or corrupt in practice, the Yearly Meeting pursues the same course with it that a Quarterly Meeting does with a disorderly church. A Yearly Meeting should not receive a Quarterly Meeting rejected by another Yearly Meeting, without a reconciliation.

3. When a respectable minority of a Yearly Meeting are grieved with the majority, it is their privilege to present their complaint to the General Conference, with a request for assistance.

4. It is recommended that Quarterly Meetings and Yearly Meetings hold their sessions in the middle of the week, so that ministers may be with their congregations on the Sabbath.

CHAPTER V.

General Conference.

SECTION I. — DESIGN OF THE GENERAL CONFERENCE.

1. The General Conference is designed to comprise all the Yearly Meetings in the F. Baptist denomination, and to complete the organization of the connection; to consolidate the body, by harmonizing its different parts, keeping a common interest in view, and producing unity of sentiment and discipline; to concentrate its strength in the common cause of the Redeemer; and, by a fraternal interchange of views among its members, to promote growth in grace, and knowledge of Gospel truth.

2. The General Conference sustains the same relation to the Yearly Meetings as Yearly Meetings do to the Quarterly Meetings, or Quarterly Meetings to the churches of which they are composed.

3. This body was organized in 1827. In 1841 it adopted the following Constitution and By-Laws, by which it is governed.

SECTION II. — CONSTITUTION AND BY-LAWS OF THE GENERAL CONFERENCE.

CONSTITUTION.

ARTICLE 1. This Conference shall be called the General Conference of the Freewill Baptist Connection, and shall be composed of delegates chosen from Yearly Meetings of said connection, which Yearly Meetings shall have been recognized as such by the Conference, in the manner mentioned in the second article of this Constitution.

ART. 2. Any Yearly Meeting may be received as a body into this Conference, by vote of three-fourths of the members present at any regular session. It shall be the duty of Yearly Meetings to report themselves by delegation and letter to each session of Conference, giving in their letters their statistics.

ART. 3. Each Yearly Meeting belonging to this Conference shall be entitled to representation by one delegate; and every Yearly Meeting whose church communicants amount to one thousand five hundred, to two delegates, and one additional delegate to each additional thousand church members.

ART. 4. The stated sessions of this Conference shall be held once in three years, to com-

mence on the first Wednesday in October, at 10 o'clock A. M., the place for each session to be designated by the session next preceding, or by a committee appointed by such preceding session for that purpose. Extra sessions may be appointed, or the time between sessions lengthened, by vote of two-thirds of the members present at any session of Conference.

ART. 5. The officers of this Conference shall consist of a standing clerk, who shall retain his office until he resigns, or another be chosen to fill his place; a moderator, assistant moderator, and assistant clerks, to be chosen at each session. Said officers to be chosen by ballot, or by nomination of a committee appointed for that purpose.

ART. 6. It shall be the duty of the standing clerk to keep a record of the doings of the Conference. It shall be the duty of the moderator to preside in the sessions of the Conference. It shall be the duty of the assistant officers to perform the duties usually devolving upon such officers.

ART. 7. It shall be the duty of the Conference to receive and act upon communications from the Yearly Meetings properly belonging to this body, to exercise supervision over the Printing Establishment, and consult for the interests

of religion in the Freewill Baptist denomination.

ART. 8. This Conference shall have the right to discipline, and, if necessary, exclude, such Yearly Meetings and other associations as may be connected with it; but in no case shall it have power to reverse or change the decisions of churches, Quarterly or Yearly Meetings, or any other religious bodies.

ART. 9. This Conference may make such by-laws and regulations not repugnant to this Constitution, as it may deem necessary.

ART. 10. This Constitution may be amended at any regular session of this Conference, by vote of two-thirds of the members present; provided such amendment has been proposed at a previous session, and approved by at least three-fourths of the Yearly Meetings belonging to the Conference.

BY-LAWS.

ARTICLE 1. Each session of this Conference shall be called to order by the standing clerk when present, and in his absence by the member having seniority of years.

ART. 2. Each session and adjourned sitting of the Conference shall be opened and closed by prayer.

ART. 3. Twenty members shall be required

to constitute a quorum to transact any business of this Conference. But any less number may adjourn from time to time.

ART. 4. After the opening of each session of this Conference, a chairman shall be appointed, and a committee of not less than three persons shall be chosen, to examine credentials for membership in the Conference. After the report of this committee, and enrollment of members present, the Conference shall proceed to the election of a moderator, and to the transaction of other business.

ART. 5. At each session of this Conference, standing committees shall be appointed on such subjects as the following: "Printing Establishment," "Education," "Sabbath Schools," "Temperance," "Ministry," "Slavery," "Missions," "Correspondence," "Moral Reform," "Popery," "Peace," "Church Polity," "Petitions and Requests," "State of Religion," "Observance of the Sabbath," "Doctrine," and "State of the Denomination." All petitions and committees on particular subjects shall be referred to their appropriate committees. Special committees may be appointed at the pleasure of the Conference.

ART. 6. This Conference may hold correspondence, by messenger or otherwise, with

other religious bodies, as it may deem advisable.

ART. 7. This Conference shall sit with open doors, except when it may go into committee of the whole.

ART. 8. Any person not a member of this Conference may be allowed to take part in its discussions, by obtaining permission of the Conference.

ART. 9. It shall be the duty of the standing clerk to furnish each session of the Conference with a book of records containing the doings of its previous sessions.

ART. 10. The Conference may determine the time when its daily sessions shall commence and close.

ART. 11. It shall be the duty of all the members of this Conference to be present at the time appointed for each daily session; and any one wishing to retire shall first obtain leave of the moderator.

ART. 12. No member shall absent himself from Conference during its sessions, without first obtaining permission from the Conference.

ART. 13. Every member wishing to speak in Conference shall first address the moderator.

ART. 14. No person shall be allowed to speak more than ten minutes at any one time, nor

more than twice on any subject, without leave of Conference.

ART. 15. No debate shall be allowed on any motion, except the same be submitted in writing, and seconded by a member of Conference.

ART. 16. No whispering shall be allowed in Conference without leave of the moderator, but all members shall pay strict attention to the business of Conference.

ART. 17. No person shall be allowed to nominate more than one member on any committee, provided the brother nominated be elected.

ART. 18. The yeas and nays may be taken on any question before the Conference, by request of one-fifth of the members present.

ART. 19. The Constitution and By-Laws of this Conference shall be read at each session, near its commencement.

CHAPTER VI.

Forms.

SECTION I. — ARTICLES OF FAITH, AND CHURCH COVENANT.

ARTICLES OF FAITH.

1. *The Scriptures.* The Scriptures of the Old and New Testaments were given by inspira-

tion of God, and are binding on all, as our only infallible rule of faith and practice.

2. *God.* There is one only living and true God, infinite in all his attributes; the creator, preserver, and governor of the universe; revealed to us in the Scriptures as the Father, the Son, and the Holy Spirit.

3. *Christ.* He is God manifest in the flesh, — being in his divine nature true God, in his human nature true man, united in the person of the Messiah or Mediator for the redemption of the world.

4. *The Holy Spirit.* He possesses all personal divine attributes, being the reprover, comforter, and sanctifier of men.

5. *Divine purposes and providence.* The purposes of God are eternal and immutable; and his wise and holy providence is over all beings and all things, to secure his own glory, and the highest welfare of his creatures.

6. *Original state and fall of man.* Man was created upright, but by disobedience fell into a state of sin and condemnation. All his posterity inherit this fallen nature, which is cherished by indulgence; so that all who come to years of moral accountability sin, and come short of the glory of God.

7. *The Atonement.* Christ, in his great

compassion, offered himself as a sacrifice in our stead; and thus, by his life, sufferings, and death, made an atonement which is full and free to all, and opens the only way of salvation.

8. *Grace.* No one can by his own works merit or obtain salvation, which is wholly of the grace of God, and through which all spiritual blessings are bestowed upon us.

9. *Conditions of salvation.* These are *repentance*, implying godly sorrow for, open confession and utter renunciation of, sin; *faith*, or the unreserved committal of the mind and heart to receive, obey, and trust in Christ; and *regeneration* by the Holy Spirit, whereby the soul is freed from the dominion of sin, and brought into the glorious liberty of the children of God.

10. *Election.* God has not fixed the future state of men by any unconditional decree, but determined from the beginning to save all who should comply with the conditions of salvation.

11. *Perseverance.* None will be finally saved but those who, through grace, persevere in holiness to the end.

12. *Salvation free.* God desires the salvation of all, the Gospel invites all, the Holy Spirit strives with all, and whosoever will may come and take the water of life freely.

13. *Freedom of the will.* The human will is not controlled by any fatal necessity or external force, but is free and self-determined, having power to yield to gracious influences and live, or resist them and perish.

14. *Gospel ordinances. Baptism*, or the immersion of believers in water, and the *Lord's Supper*, are ordinances to be perpetuated under the Gospel; of universal obligation, and to be administered to all true believers.

15. *The Sabbath.* The Christian Sabbath is a divine institution, binding on all, and should be observed by abstaining from all secular business and amusements, and consecrated to the worship of God, and spiritual improvement.

16. *The resurrection, final judgment, and future retribution.* Christ will make his second appearance at the end of the world, when the dead will be raised, the judgment sit, the righteous be received to eternal blessedness, and the wicked banished to endless suffering.

CHURCH COVENANT.

Having given ourselves to God through Jesus Christ, and adopted the foregoing articles as our confession of faith, we now give ourselves to each other by the will of God, and agree to the following Church Covenant: —

1. We solemnly covenant before God, that we will strive by his assisting grace to exemplify our profession by a corresponding practice. We covenant and agree, as members of the church and as Christians, to watch over each other in love for mutual upbuilding in Gospel faith, endeavoring to keep the unity of the Spirit in the bond of peace, to be careful of each other's reputation, to confess our faults one to another, to strengthen the feeble and kindly admonish the erring, and to labor together for the building up of the church and the denomination, and the salvation of sinners.

2. We promise that we will faithfully and constantly maintain secret and family prayer, and religiously instruct those under our care.

3. We covenant and agree to use our influence to sustain the regular public worship of God, contributing according to our ability and circumstances for the support of the ministry and other church expenses among us; that we will be benevolent to the needy, and especially to the poor of our own church.

4. We also promise, that, so far as we shall be able, we will attend upon public worship, the social meetings of the church, and report ourselves regularly at the monthly conferences; and

that we will walk in all the ordinances of the Lord's house.

5. We covenant and agree that we will abstain from all vain amusements and sinful conformity to the world; that we will not traffic in, use, nor furnish to others, intoxicating drinks as a beverage; and that we will sustain the benevolent enterprises of our denomination and the church, — as missions, education, Sabbath schools, moral reform, and all others which tend to the glory of God and the welfare of men.

And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ, that we may join the glorified around the throne of God, in ascribing blessing and honor and glory and power to him that sitteth on the throne, and unto the Lamb forever. Amen.

SECTION II. — LETTER OF DISMISSION.

M —— N. H. —— 18—

THIS CERTIFIES that —— —— is a regular member of the ———— Freewill Baptist church in ——, in good standing as such. We commend —— to the fellowship of God's people; and when we are informed that —— has united with

some other evangelical church, we shall consider ——— regularly dismissed from this church.

In behalf of the Freewill Baptist church in ———.

—— ——, *Pastor.*

—— ——, *Clerk.*

SECTION III. — CERTIFICATE OF LICENSE.

THIS CERTIFIES that the bearer, —— ——, of the town of ———, county of ———, State of ———, being a member in good standing of the Freewill Baptist church in said ————, has this day received license to preach the Gospel for one year, and is hereby commended to the fellowship of Christians.

In behalf of the Quarterly Meeting.

(Signed) ————, *Clerk.*

(Date)

SECTION IV. — CERTIFICATE OF ORDINATION.

THIS CERTIFIES that the bearer, —— ——, of the town of ———, county of ———, State of ———, a regular member of the Freewill Baptist church in said ———, has this day been publicly set apart to the work of the Gospel ministry, by prayer and the laying on of hands, according to the usage of the Freewill Baptist denomination, and is hereby authorized to

preach the Gospel and administer its ordinances, wherever God in his providence may call him.

(Signed) _____ _____ } *Ordaining Council.*
_____ _____
_____ _____

(Date)

SECTION V. — LETTER FROM A CHURCH TO A QUARTERLY MEETING.

A report from a church to a Quarterly Meeting, among other things, usually embraces the following : —

1. An account of the state of religion.
2. The state of union in the church.
3. The degree of interest in the public social meetings.
4. Condition of the Sabbath school, and the interest manifested in missions and other benevolent causes.
5. Any request or petition, as for a council, examination of a minister, or for the next session of the Quarterly Meeting.
6. Names of delegates.

The letter to the next session of the Quarterly Meeting after the first Sabbath in May should contain the statistics of the church, as follows :—

1. The number of members added by baptism during the preceding year, ending on the

first Sabbath in May. 2. The number added by letter during the same time. 3. The number dismissed. 4. The number excluded. 5. The number died. 6. The present number of resident members. 7. The present number of non-resident members. 8. Whole number of members. 9. Number of Sabbath-school scholars. 10. Amount given for missions, etc. 11. Names of ministers who are members of the church, whether they are ordained or licensed, and the names of the pastors.

SECTION VI.—LETTER FROM A QUARTERLY MEETING TO A YEARLY MEETING.

The letter from a Quarterly Meeting to a Yearly Meeting usually embraces the following particulars: —

1. The general state of religion, and accounts of revivals, if any have occurred during the preceding year.

2. The state of the Sabbath schools in the churches of the Quarterly Meetings, and the interest manifested in all the great moral questions.

3. Statistics of the Quarterly Meeting, computed to the first Sabbath in May, in the form found on the following page: —

TABLE.

Names of Churches.	Added by Baptism.	Added by Letter.	Dismissed.	Excluded.	Died.	Resident Members.	Non-Resident Members.	Whole No. of Members.	Sunday-School Scholars.	Amount for Missions, Etc.	No. of Pastors.	Whole No. of Ordained Ministers.	No. of Licentiates.	Net Increase or Decrease.
Amesbury	12	3	4	1	4	112	30	142	206	$157.00	1	1		6 inc.
No. Bennett St., Boston . .	16	11	11	2	2	245	122	367	258	130.00	1	1	1	12 inc.
Charlestown	43	17	1			117	9	126	252	35.00	1	1	1	59 inc.
Total . . . 3	71	31	16	3	6	474	161	635	716	$322.00	3	3	2	77 inc.

4. The number of churches which have been added to the Quarterly Meeting during the preceding year, and the number which have been dismissed or excluded from it.

5. Names of the delegates to the Yearly Meeting.

6. Questions, petitions, and requests.

SECTION VII — LETTER FROM A YEARLY MEETING TO THE GENERAL CONFERENCE.

1. This letter takes up in similar order the same topics which are embraced in the letters to the smaller bodies, treating of the changes which have taken place in the Yearly Meeting since the preceding session of the General Conference, the statistics, embracing the alterations of the three years which have intervened between the first week in May of the year in which the preceding Conference was held, and the same date in the year in which the returns are made, in the following form :—

TABLE.

	Added by Baptism.	Added by Letter.	Dismissed.	Excluded.	Died.	Churches Added.	Churches Dismissed.	Churches Excluded.	Ministers Ordained.	Ministers Licensed.	Net Increase or Decrease of Members.
1868	240	100	50	15	25	4	2	1	6	8	
1869	150	80	40	25	30	3	3	2	4	6	
1870	415	123	9	10	35	7	2		10	12	
	805	303	99	50	90	14	7	3	20	26	

2. To this report are added the number and names of the Quarterly Meetings, the whole number of churches, members, elders, and licentiates in the Yearly Meeting, the number of pastors, and of churches without pastors, at the date of the last returns. If any Quarterly Meetings have been added, dismissed, excluded, or lost their visibility, such fact is mentioned in the report.

3. Names of delegates to the General Conference.

SECTION VIII. — QUARTERLY MEETING CONSTITUTION.

ARTICLE 1. This Quarterly Meeting shall be called the ————————————, and shall be composed of such consistent, well-regulated Freewill Baptist churches as shall unite in this compact, and agree to this Constitution.

ART. 2. The acting members of the Conference of this Quarterly Meeting shall be such as are chosen by the several churches of which the Quarterly Meeting is composed, to represent them in Quarterly Meeting Conference; every church being entitled to one delegate, every church containing fifty members to two delegates, and one additional delegate for every additional twenty-five members.

ART. 3. The officers of this Quarterly Meeting shall be a moderator, who shall be chosen at every quarterly session; a clerk, and a treasurer, who shall be standing officers of the Quarterly Meeting; all of whom shall perform such duties as usually devolve on such officers.

ART. 4. Any regularly organized F. Baptist church, maintaining Gospel order, agreeing with the denomination in doctrines and practices, and in favor of the benevolent enterprises, — as Sabbath schools, missions, temperance, and educa-

tion, — may be received into their Quarterly Meeting, on application, by a vote of the Conference to which such application is made or referred.

ART. 5. This Quarterly Meeting shall have power to discipline its churches for unchristian conduct, a want of conformity to Gospel order, or a violation of the conditions of this compact, and expel them in case of unsucessful labor; to license and ordain ministers such as give evidence of being qualified and called of God, by request of churches to which such persons belong; to settle such questions of discipline and doctrine as the churches may refer to them, and transact such other business as may be necessary for the benefit of religion, consistent with the liberty and independence of the churches, according to the usages of the Freewill Baptist denomination, and not repugnant to the regulations of the Yearly Meeting with which this Quarterly Meeting may be connected; and to make any by-laws necessary to its regulation, not repugnant to this Constitution.

ART. 6. The sessions of this Quarterly Meeting shall be on the ————————, when it shall be the duty of all the churches of which it is composed to represent themselves by letter and delegates.

ART. 7. This Constitution may be altered or amended by a vote of any session of the Quarterly Meeting, notice of such intended alteration having been given in writing at the next previous session of the Conference.

SECTION IX. — YEARLY MEETING CONSTITUTION.

ARTICLE 1. This Yearly Meeting shall be called the ————————————, and shall be composed of such regularly organized and well-disciplined F. Baptist Quarterly Meetings, conveniently located, as may embody themselves under this Constitution.

ART. 2. The Conference of this Yearly Meeting shall consist of delegates from the several Quarterly Meetings of which it is composed, every Quarterly Meeting being entitled to one delegate, every Quarterly Meeting containing five hundred members to two delegates, and one additional delegate for every additional five hundred members.

ART. 3. The officers of this Yearly Meeting shall be a standing clerk and treasurer; and a moderator shall be chosen at every session of the Yearly Meeting, with such assistants as may be found necessary.

ART. 4. Any well-organized and well-regulated

F. Baptist Quarterly Meeting, composed of such churches as conform to the usages, and adopt the doctrines of the F. Baptist denomination, as published in the Treatise on their faith, and in the Minutes of the General Conference, and are in favor of all the benevolent enterprises of the denomination, may at any time, on application, by vote of this Yearly Meeting, become a member thereof.

ART. 5. This Yearly Meeting shall have power to discipline the Quarterly Meetings of which it is composed, and to exclude them for disorderly walk, if labor prove unsuccessful; but in no case to reverse their decisions, nor interfere with any of their internal regulations.

ART. 6. The sessions of this Yearly Meeting shall be held on ————, at which time it shall be the duty of the Quarterly Meetings of which the Yearly Meeting is composed to represent themselves by delegates, and report their standing, prospects, and statistics, by letter; at which time the Yearly Meeting shall act on such questions and topics as may be referred to them by their respective Quarterly Meetings, and transact such other business not repugnant to this Constitution, nor to the usages of the denomination, as in their judgment may promote the cause of Christ and the interests of the churches and

Quarterly Meetings, within the limits of the Yearly Meeting.

ART. 7. This Yearly Meeting shall have power to adopt any regulations or by-laws, not inconsistent with this Constitution, which may be deemed essential to the further regulation of its sessions.

ART. 8. This Constitution may be altered or amended by a vote of the Yearly Meeting at any session, notice of such intended alteration having been given in writing, and recorded at the next previous session.

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